

قال الله تبارك وتعالى  
وَمِنْ أَنْتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ اَزْوَاجًا لِتُسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ  
مَوْدَةً وَرَحْمَةً ، إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ (سورة روم)

"And from His signs are the creation from you of women for yourselves that you may live in comfort and ease with them and He has kept love and affection between you, verily therein are great signs for those who ponder."

## فضائل النساء

# FORTY AHADITH ON THE VIRTUES OF WOMEN.

In the Ahadith reference is made of the merit, praise and gladtidings of virtuous women. A collection of Forty Ahadith of the beloved Nabi Sallallahu Alayhi Wasallam regarding the respect, partiality and consideration to be shown to them and whose study is equally necessary for pious men whereby they may recognise and appreciate the rights of their wives. By fulfilling their rights, one can attain the pleasure of this world and the next. Women, too, should make this true and natural religion, which has given them a distinct place and honour, completely theirs.

By Sufi Muhammed Iqbal, Medinah Munawwarah

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**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

In the Name of Allah, The Most Beneficent,  
The Most Merciful.

الحمد لله رب العالمين ، الرحمن الرحيم ، مالك يوم الدين ،  
والصلوة والسلام على سيد المرسلين وارحمة العالمين الذي  
قال انا خاتم النبین لا نبی بعدی وعلى الہ واصحابہ اجمعین

### **1.THE PURPOSE OF MARRIAGE.**

All praise be to Allah, The Lord of the Worlds, The Beneficent and Merciful, Master of the Day of Qiyamah, and blessings and mercy on the chief of the Ambiya and who declared his finality in his Nabuwwat saying "I am the seal of Nabuwwat, there is no Nabi after me", and blessings and mercy be upon his family and the Sahaba Radiyallahu Anhum.

After the reciting of the Khutba, Allah Ta'ala has mentioned in the Ayat:

وَمِنْ أَيْتَهُ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لُّسْكُنُوا  
إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوْدَةً وَرَحْمَةً ، إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ  
يَتَفَكَّرُونَ (سورة روم)

"And amongst his signs..." In this Ayat, Allah Ta'ala has mentioned the creation of women, as a sign of power and wisdom and a favour and respect unto men and has stated that from them you will obtain peace

Whatever necessities needed from women by men, if one has to ponder, it will result in contentment of heart, comfort and satisfaction.

From this we gather the primary reason for married life is tranquility and peace of the heart. In whichever home this is present, he has in fact attained the purpose of his creation in this life, and wherever a lack of this occurs, despite having everything else, in the matrimonial sense, he will remain unsuccessful and without purpose (taken from the Maariful Quraan.)

In this so called enlightened and liberated age, we have disgraced and reduced women to such a state, wherein we are unaware of her rights, and with the misconception of liberation and the guise of religious freedom, we further oppress and destroy these rights resulting in the unhappy state of their present lives and the eventual punishment in the hereafter.

The Ayat has based the peace of the heart as the purpose of marriage and only with both partners knowing each others rights and fulfilling them, can this be realised. Otherwise, the argument in the pursuit of matrimonial rights would destroy the peace so desperately sought. The husband/wife relationship is not such as could be maintained by any fixed rule nor implemented by a just court.

Only the fear of Allah and the questioning in the hereafter would bring about the fruition of this purpose, Allah Ta'ala has infact blessed His slaves with an additional gift by not confining matrimonial rights to only religious and legal aspects but has included the natural and sensual aspects by fixing love and tenderness in their hearts; whereby that bond may be strengthened and fulfilled. Allah Ta'ala says:

وَجَعَلْتُكُمْ مَوْدَةً

"We have kept love and perserverence between them" (i.e. between husband and wife.)

## 2. TWO – SIDED FRIENDSHIP AND RIGHTS

Just as the fulfilment of rights in love is not one sided but both-sided, between the two, the love and sympathy for each other, similarly rights are not confined to one but the rights concerning both partners.

Therafter, Allah has mentioned:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَغْرُوفِ ، وَلِلرَّجَالِ عَلَيْهِنَّ  
دَرَجَةٌ ، وَاللَّهُ أَعْزَى حَكِيمٌ

"Women, too, have rights as men have over them in accordance with the rule and law. And men have preference over women. And Allah is All Powerful, All Knowing."

Allah Ta'ala who is most Merciful and most Bountiful has in this verse mentioned the rights of women before mentioning men, because men, by nature of his strength and God-given superiority, is able to attain and pursue his rights over women, whereas the dilemma of women is that they are not by nature able to attain their rights by way of force.

Another indication in this Ayat is that men should, in their relation to women regarding rights, make it easy for them.

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In the conclusion of the above Ayat wherein mention is made that whoever in opposition to women, exceeded themselves, is not meant by way of rights nor regard or benefit in the hereafter but by way of wisdom. And in the matter of fulfilling rights one of the wisdoms is the Hadith of Hadhrat Abdullah Bin Abbas (Radiallahu anhu) mentioned in relation to the exposition of the above Ayah.

That man has been granted a lofty position by Allah Ta'ala, therefore they should exercise greater patience. If a deficiency occurs from the woman's side then the demand of his position is that he should accommodate her and maintain sabr and establish consistency in the fulfilment of his rights, even in this age many pious person's a'maal (actions) are in accordance with this. Whatever other benefits regarding the wisdoms of this Ayah are mentioned in numerous tafasir (commentaries) the summing up is that even man's benefit can be attained through the means of women.

### 3. THE GREAT BENEVOLENCE OF RASULULLAH SALLALLAHU ALAYHI WASALLAM (WHO WAS A MERCY UNTO MANKIND) ON HIS WIVES (MAY ALLAH BE PLEASED WITH THEM)

Rasulullah Sallallahu Alayhi Wasallam displayed much kindness to women and greatly raised their honour. He showed concern for every deficiency of theirs, equating minor duties and favours of women to the great achievements of warriors in battle.

If, by the wisdom of Allah Ta'ala, women were created weak and delicate in the physical sense, then He has put the burden of responsibility of their lives on man by making him responsible for the providing of women, her

necessities, etc., and has guided man to display tenderness and affection unto them, maintaining harmony and tolerance with them, and has strongly admonished man in his cruelty to women. In connection with the partiality and appreciation to the creation of women, we will now mention 40 Ahaadeeth of Rasulullah Sallallahu Alayhi Wasallam.

#### 4. EMPHASIZING THE RIGHTS, FAVOUR AND POSITION OF ONE'S WIFE

1. Hadhrat Jabir (Radiallahu anhu) related that on the occasion of the farewell pilgrimage (Hajatul-Wida), on the day of Arafa, Rasulullah Sallallahu Alayhi Wasallam said:

"O, people with regard to your wives fear Allah." (Al-Hadith)  
In this Hadith, men are made aware of their responsibility to women. They should not remain ignorant of the retribution and account of Allah. They should fear Allah and remember that between them and their wives is Allah. It is for his benefit and comfort that she is brought into a Nikah agreement with him and made lawful unto him. His wife is in the trust and protection of Allah. If a husband is oppressive, then he will be violating a trust given by Allah and will become an oppressor.

2. Emphasis on Wasiyat (Bequest). Rasulullah Sallallahu Alayhi Wasallam has mentioned "Accept this advise of mine that in matters concerning the rights of women maintain kindness." Observe that kindness must be shown to all, but the Rahmatul-e-aalameen Sallallahu Alayhi Wasallam has emphasised it by making it a "bequest" unto his ummah regarding women. With regard to kindness to women he emphasised on the words "accept Wasiyat" (accept advise).

3. Good conduct towards one's wife is a precondition for perfect faith (Imaan). Hadhrat Ayesha Siddiqah (Radiallahu anha) narrated from Rasulullah Sallallahu Alayhi Wasallam that amongst Muslims, that person is more perfect in Imaan whose conduct is good with everyone and especially with his wife his attitude is one of kindness and love. (Tirmizi)
4. The bearer of goodness and kindness. Hadhrat Abu Hurairah (Radiallahu anhu) narrates from Rasulullah Sallallahu Alayhi Wasallam saying: Amongst Muslims, the most perfect in Imaan is he who has good conduct, and the best among you is the one who is good and kind in regard to the rights of his wives. (Tirmizi)
5. Rasulullah's Sallallahu Alayhi Wasallam emphasising his point. "Amongst you the best is that person who shows good conduct towards his wife and I am the best too for my wives."
6. Entrance to Jannah. The woman who dies when her husband is pleased with her shall enter Jannah. Observe how easily a woman may enter Jannah.
7. Request on spending on wives. It is narrated from Abu Darda (Radiallahu anhu) who mentions, "My friend Abul Qasim Sallallahu Alayhi Wasallam instructed me to spend on my wife according to my capacity." Observe the emphasis on spending on one's wife.
8. To attain the status of Jihad. Rasulullah Sallallahu Alayhi Wasallam has mentioned that a woman engaged in her household duties attains the position of fighting in the path of Allah (Jihad).
9. Reward attained by bringing comfort to one's wife. Rasulullah Sallallahu Alayhi Wasallam has mentioned that to assist in your wife's household chores will obtain for you the reward of Sadqah. Look! how much emphasis is stressed for the giving of comfort to one's wife! The Shariat has made it easy for us to attain Jannah.
10. The opening of the eight doors of Jannah for women. Rasulullah Sallallahu Alayhi Wasallam has mentioned that the woman who regularly performs her five daily Salaat and observes the fast in Ramadaan, and protects her modesty, obeying and fulfilling the wishes of her husband, will enter Jannah through whichever door she pleases. Meaning all the eight doors are opened to such a woman. The explanation is such that whoever is punctual on the necessities of Deen will not be required to fulfil other greater duties. With this minimal effort, she will attain the ranks of those raised in position. Obeying the Faraidh is also important and emphasised.
11. The Malaa'ika and entire creation of the land and sea seek blessings and forgiveness for her. Rasulullah Sallallahu Alayhi Wasallam has said that the woman who obeys and follows her husband, the birds in the sky, the fish in the sea, the angels of the heavens and the animals in the jungle make du'aa for her forgiveness. (BAHR – UL – MUHEET) By adhering to this one injunction, how much reward is attained for women! With this Istighfaar, if any sin is committed, then she is forgiven, thereafter her degree is further raised.
12. Entering Jannat before men. Rasulullah Sallallahu

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Alayhi Wasallam has said: "O Women! remember the pious amongst you will enter Jannah before pious men." On gaining entry into Jannah, these women will have already been bathed, perfumed and made ready to be given to their menfolk in red and yellow coloured carriages, together with such children like scattered pearls. Hadhrat Hakimul Ummat (Rahmatullah Alayh) mentions; "Women, what other benefit do you desire, your entry into Jannah will be before men, as long as the precondition of piety accompanies this and that is not something too difficult." (Behishti Zewar)

13. The du'aa of the descent of Allah Ta'alaa's mercy (Rahmat). Rasulullah Sallallahu Alayhi Wasallam said that on such woman the rahmat (mercy) of Allah descends who awakens at night for tahajjud and awakens her husband as well to perform tahajjud.
14. The status of a martyr (Shaheed). The woman who succumbs to death in virginity or in the process of giving birth or in the state of nifaas (the period after childbirth) will attain the ranks of a martyr (Shaheed).
15. The attaining of so much blesings that even the inhabitants of the sky and earth are unaware. Rasulullah Sallallahu Alayhi Wasallam has said: "O Women! Are you not satisfied (meaning you should be satisfied) that whenever one of you is impregnated by your husband who is pleased with you, receives such reward, as one fasting in the path of Allah or remains awake during the night and when she begins her labour then the inhabitants of the sky and earth pray for the coolness of her eyes, i.e. meaning comfort which is hidden. When she gives birth, then not even one drop of her milk is discharged nor is the child suckled once

from her breast but for every drop or suckle she is rewarded. And because of the child she has to stay up at night she gets rewarded for freeing seventy slaves in the path of Allah. O Salamah (this is the name of the governess of Ibraheem, son of Rasulullah Sallallahu Alayhi Wasallam) do you know which woman is meant by this, despite her being pious, is concerned for her husband, is obedient and not ungrateful to him."

16. The reward of spending from her husband's earnings. Rasulullah Sallallahu Alayhi Wasallam said that when a woman spends from her husband's wealth in the path of Allah, without destroying his wealth (meaning with permission and discretion), not spending beyond his position and allowance, then she is rewarded on spending his wealth and he too receives reward on account of his earning whilst the keeper also receives an equal reward; the reward is not lessened if attained on account of someone. Note: A woman should not be under the misconception that she will not be rewarded for spending from the husbands wealth.
17. Women's reward of Haj is equal to Jihad. Rasulullah Sallallahu Alayhi Wasallam has said: "O Women! Your Jihad is Haj. Benefit: Note how much concession is accorded to women by their performing Haj, which does not have the hardship of Jihad, she gets the sawaab of Jihad, which is Ibaadat.
18. Women are greatly rewarded whilst remaining at home. Rasulullah Sallallahu Alayhi Wasallam has said there is no Jihad of women (till it remains as kifayah), no Jumuah, nor Janaazah. Benefit: Observe how much reward they attain merely staying at home.

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19. The pleasure of Allah is in love (a natural desire) for one's husband. Rasulullah Sallallahu Alayhi Wasallam mentions that Allah Ta'ala loves the woman who in turn loves her husband and is close to him and protects herself from strangers. Meaning: to love one's husband and fulfil his desire is not taken as displeasing, as some proud women do, because the pleasure of Allah, verily a blessing and source of happiness, is therein.

20. Women are part of men. Rasulullah Sallallahu Alayhi Wasallam has said that even women are part of men. Meaning that the laws regulating women are akin to that of men with the exception of a few particular aspects, if the benefit of these would not have been different, then it too would be nothing to frown upon. Whatever blessings are promised on certain religious obligations the same is promised to women.

21. Order of consideration. It is narrated from Hadhrat Abu Hurairah (Radiallahu anhu) that Rasulullah Sallallahu Alayhi Wasallam said: "Regarding the rights of women, accept my advice of kindness because she is created from a rib." (Bukhari) Benefit: Do not expect complete perfection and understanding from her. See how much consideration is to be observed regarding women and the order of overlooking their faults is emphasized by such great wisdom.

22. The best amongst women. Rasulullah Sallallahu Alayhi Wasallam said the best amongst women is that woman who, when gazed upon by her husband, makes him happy and when requested by him to do something, obeys him and does not displease him by way of physical or financial opposition.

23. The du'aa of Rahmah from Allah's Nabi Sallallahu Alayhi Wasallam. Rasulullah Sallallahu Alayhi Wasallam said may Allah's blessing be upon women wearing izaar.\*\*

\*\*This is not only limited to clothing worn at night but the trousers worn on the legs during the day as well; to achieve greater modesty and purdah (concealment) in dress. Benefit: Observe that despite izaar being naturally beneficial to purdah, it has simultaneously taken the du'aa of Rasulullah Sallallahu Alayhi Wasallam in this matter. How much kindness is there on the state of women.

24. The good of women is equal to the worship of seventy auliya. Rasulullah Sallallahu Alayhi Wasallam mentions that the ill committed by an evil woman is equal to an ill committed by a thousand men whilst the good committed by pious women is equivalent to the Ibaadah of seventy auliya. Benefit: See from one small act how much reward is attained, if this is not consideration, then what is?

25. The reward and benefit attained by the happiness of women. Rasulullah Sallallahu Alayhi Wasallam has mentioned that amongst your wives the best is that woman whose eyes glow in love for her husband. Look: to love your husband is the happiness of one's self but even in this is benefit and reward.

26. To converse pleasantly will get her the reward of the mujahid. A person related to Rasulullah Sallallahu Alayhi Wasallam said: "O Rasulullah Sallallahu Alayhi Wasallam, I have a wife and whenever I go to her, she exclaims 'Welcome to you my master (i.e. the husband) and the master of my household.' Furthermore, whenever she observes me in a depressed state, she

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26. To converse pleasantly will get her the reward of the mujahid. A person related to Rasulullah Sallallahu Alayhi Wasallam said: "O Rasulullah Sallallahu Alayhi Wasallam, I have a wife and whenever I go to her, she exclaims 'Welcome to you my master (i.e. the husband) and the master of my household.' Furthermore, whenever she observes me in a depressed state, she

says: 'Why are you depressed regarding this world when the work of your hereafter is being made.' On hearing this, Rasulullah Sallallahu Alayhi Wasallam said: "Inform this lady that she too, is a worker from the workers of Allah and will be rewarded half the reward of the mujahid." Observe the reward she attained by her mere pleasant words.

27. Glad tidings to the representative of the women. Asma bint Yazeed Ansariya (Radiallahu anha) narrates that she asked Rasulullah Sallallahu Alayhi Wasallam: "I am the representative from the women and I have been requested to ask you that men perform the Jumuah (Friday prayer); the Jamaah (congregational prayer); visit the ill; have the pleasure of sitting in your company; perform Haj and Umra and protect the borders of the Islamic state, and in comparison, have surpassed us." Rasulullah Sallallahu Alayhi Wasallam replied: "Return and inform them that your adornment for your husband's pleasure and the fulfillment of his rights and remaining in his pleasure and obedience is equivalent to all these actions mentioned by you."

28. Reward equivalent to guarding Islam's borders. Rasulullah Sallallahu Alayhi Wasallam has said that women from the time of their pregnancy till childbirth and upto suckling period in benefit and reward are similar to the person guarding Islam's borders. (Which requires and entails constant vigilancy) and if one passes away during this period, one attains the reward of a shaheed. (Tabrani narrating from Hadhrat Ibn Umar (Radiallahu anhu).

29. Receiving congratulations on her shoulders from the angels. Rasulullah Sallallahu Alayhi Wasallam said

that the woman who is breast feeding her child, for every drop she is rewarded as if giving life to creation and on the completion of this period, is congratulated by the angels on her shoulders and told that all your previous sins are forgiven and whatever is done thereafter is regarded anew (any sin of hers thereafter will be recorded and what is meant by sin here is minor sins which is not insignificant either).

30. On the Day of Qiyamah, they will be raised as virgins. Hadhrat Ayesha (Radiallahu anha) narrates from Rasulullah Sallallahu Alayhi Wasallam that the woman whose husband is absent; safeguards her inner most desire, protects herself from make-up, makes herself useful in her household work leaving aside all attempts to adorn herself and is constant in Salaat; on the Day of Qiyamah, she will be raised as a virgin, if her husband be a believer and she will be his companion in Jannah and if her husband be a non-believer, then Allah will marry her to a martyr. Note: In the event that her husband dies without Imaan, then the women will be married to a martyr.

31. Lesson for men. Madah'ni narrates from Hadhrat Ali (Radiallahu anhu) that man is not master of his house if he remains unconcerned about its state, or the condition of his dress nor does it occur to him as to what has protected him from hunger. (Deenwari) People who remain indifferent to the state of their household whilst abroad should take heed from this.

32. Rights of the wife. Hadhrat Hakeem bin Muawiyya (Radiallahu anhu) narrates from his father: "I inquired from Rasulullah Sallallahu Alayhi Wasallam regarding the rights our wives have over us." Rasulullah

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33. Instruction of sabr for the believing husbands. Hadhrat Abu Hurairah (Radiallahu anhu) narrates that believing men should not be at enmity with believing women, that is their wives, because if one of their habits are disliked then another will certainly be liked and even appreciated. (Narrated by Muslim)
34. Reward attained for the loss of a child. Rasulullah Sallallahu Alayhi Wasallam has said the woman who loses three children, deeming it rewarding and bears her loss with sabr will enter Jannah. One woman inquired "Should two children pass away?" Rasulullah Sallallahu Alayhi Wasallam replied then too will she attain this reward.
35. In another narration, one Sahabi inquired regarding the loss of one child to which Rasulullah Sallallahu Alayhi Wasallam mentioned great merit as well.
36. Rasulullah Sallallahu Alayhi Wasallam also mentioned that the foetus in miscarriage will also draw its mother towards Jannah when the loss is taken as a reward and borne patiently.
37. The best treasure. Rasulullah Sallallahu Alayhi Wasallam said the best treasure is a pious wife, on

whom the husband sets his eyes and is pleased, whenever he request some work from her it is completed, and when he is away she remains respectfully and modestly in her home.

38. An excellent example. Whenever Rasulullah Sallallahu Alayhi Wasallam retired into seclusion he became very gentle and caring, very pleasant and amiable towards his wives.
39. Reward for the nearness unto one's wife. Rasulullah Sallallahu Alayhi Wasallam said: "O Men! even for the nearness unto your wives there is reward."
40. Respect and partiality. In the Hajjatul Wida (farewell Pilgrimage) on the occasion of riding the camels carrying the women, with speed, Rasulullah Sallallahu Alayhi Wasallam forbade this and replied: "There is glass within, ride slowly." (referring to the delicate disposition of the women within)

(Forty Ahadith from Hadhrat Moulana Mohammad Hassan)

#### **Marriage as a mode of Ibaadah.**

(taken from the customary life of Shaikh Ali Nadwi)

Marital relationship in Islam is not taken as one of the necessities of life, but rather as an aspect of Ibaadah, through this one attains nearness to Allah; meaning that the institute of marriage should not be taken merely to fulfil the necessities of life, as if it were life's very dependence without which life would become pleasureless. Actually it has received religious sanction by being one of the modes of Ibaadah. Therefore Rasulullah Sallallahu Alayhi Wasallam made it the most exemplary aspect of his life saying:

Sallallahu Alayhi Wasallam replied "When you eat, feed her as well, when you purchase clothes, then purchase for her also, do not strike her face in argument or discontinue conversation with her in the house." (Narrated by Imam Ahmad, Abu Dawood and Ibn Majah) Benefit: If she weeps at this (discontinuation of conversation) then do not leave the house without reconciliation.

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"The best amongst you is he who is good unto his wife and I am the best amongst you for my wives."

Therefore, if one studies the life of Rasulullah Sallallahu Alayhi Wasallam, may Allah's blessings and mercy be upon him, one will observe the aspect of gentleness in its finest form and the manner and awareness of the application of this softness and gentleness and the regard shown for it will not be found in the greatest advocate of women nor in the greatest defender of women's rights. Similarly, will this be absent in the lives of the pious saints of other religions and even in the lives of the previous Prophets (Alayhimus Salaam) will it be difficult to find. The harmony and happiness of the Aswaaj-e-Mutahharaat (Pure Wives of Rasulullah Sallallahu Alayhi Wasallam) the joining in their amusements and consideration of their desires and want, the justice and righteousness shown to them is not found anywhere, not only with them, but with children also, the same character was displayed.

In an important mode of worship as Salaat, merely the crying of a child and the possible discomfort it could bring to the mother caused Rasulullah Sallallahu Alayhi Wasallam to shorten this most liked form of worship. Whenever this occurred, Salaat was shortened, what sacrifice! When Salaat is the greatest mode of worship to one as Rasulullah Sallallahu Alayhi Wasallam can there be a greater sacrifice? Rasulullah Sallallahu Alayhi Wasallam said: "Sometimes I desire to lengthen my Salaat but on hearing a child crying, I think perchance the mother's heart is distracted by the crying of her child and she is disturbed, therefore, I shorten my Salaat."

## 5. ALTERING OUR PRESENT OPINION AND MODE OF THOUGHT.

It is sincerely desired that in the behaviour with women, the laws of Allah, All-Mighty and the guidance of His beloved, may the blessings and peace of Allah be upon him, be studied in order to fulfil this religious obligation and duty. Thereafter if someone still finds it difficult to fulfil this duty and right then he should reconsider that fulfilling these obligations is not merely the fulfillment of something divinely ordained but is the fulfilling of his own duty.

In the following Ayat of the Quran Hakeem, mention is made of the duties incumbent on both partners. The fulfillment of the rights of women is compulsory on men. It is equally compulsory for women to fulfil the rights of men.

There is indication that instead of demanding the fulfillment of one another's rights, vigilancy and punctuality be maintained in the fulfilling of one another's duties. If this materializes, then the problem of depriving of one another's rights will never occur, because the duties of a husband are the rights of his wife whilst the duties of a wife are the rights of her husband, when these duties are accommodated then the rights will obviously be fulfilled.

## 6. THE PLACE OF WOMEN IN ISLAM, THE TRUE RELIGION.

We should sacrifice ourselves for Rahmatul ul aalameen Sallallahu Alayhi Wasallam and the true religion brought by him for opening the eyes of the world and making them aware. The appreciation of man for mankind was taught to us, the laws of justice and truth brought forth, the rights of

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women on men were placed in the same manner as the rights of men upon women.

Women were liberated and self-governed as far as their person and property were concerned. No person could forcibly marry a woman to a stranger despite him being her father or grandfather, and were she married without permission than this has to be sought for the validity of the marriage, her refusal making it void. No person has the right to interfere in her wealth without her prior consent and permission. After being divorced by her husband or widowed, she is free to remain as she pleases, no-one can impose on her. She too is an heir from the estate of her relatives in accordance with Sharii rulings as other male heirs are. Her maintenance and upkeep are decreed as acts of worship by the Shariah on whose progenitor be thousand salaams. If a husband is unable to fulfil her necessities then a Muslim court will either order him to do so or institute a divorce for lack of maintenance.

There the rights of both partners and the prevention of harm and discomfort is not sufficient, according to the divine law of Allah prevalent custom and attitude will be taken into account. Whether in a particular matter discomfort or harm was intended as per what constitutes this according to the custom of the community. Whatever one does, will be considered impermissible and forbidden in the Shariah. For example, lack of attention, inconsideration or such actions as would amount to pain and discomfort, though it will not be included in the legal (Sharii) sphere will nevertheless, be included in the words of the Quran, "Bil-Maroof".

## 7. THE GOVERNANCE AND SUPERVISION OF WOMEN BY MEN.

To make women completely independent from the governance and supervision of men would also create serious problems. This also is one of the ways of denying her, her rights. The purpose of denying her, her lawful rights is indeed a cruel, oppressive and inhuman manner stopped by Islam, and making her mistress of her own livelihood is also a denial of her rights and ultimate destruction because she is not moulded for this nor can she bear its burden, neither is she responsible for household duties nor the upkeep of children, both of which is borne very patiently by her. Therefore, wherever the Quraan Kareem has mentioned her rights, together is mentioned thus:

لِلرَّجَالِ عَلَيْهِنَّ دَرَجَةً

Meaning that the position of men is above that of women, in other words men are responsible for them and should look after them. To remain indifferent to this duty will bring about the punishment and wrath of Allah. Allah be praised, has mentioned:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوَّا أَنفُسَكُمْ وَأَهْلِنَّكُمْ نَارًا وَقُوْدُهَا  
النَّاسُ وَالْحِجَارَةُ

"O Believers! Protect yourselves and your families from the fire whose fuel is mankind and stone."

Prior to this, Rasulullah Sallallahu Alayhi Wasallam, may Allah's blessing and peace be upon him, was instructed to guide and advice his wives to piety and virtuousness, how much more should the Ummah be. We should not remain indifferent to the character and correction of our families.

In one narration, it is mentioned that on the revelation of this Ayat, Hadhrat Umar (Radiallahu anhu) asked: "O Messenger of Allah! I have understood protecting myself from the fire (that we protect ourselves from sin and obey the laws of Allah) but how do we protect our wives and children from Jahannum?"

Rasulullah Sallallahu Alayhi Wasallam replied: "Whatever Allah has forbidden you from, forbid them (your wives and children) from the same, and whatever Allah Ta'ala has commanded you to do, command them the same. This action of yours will protect them as well from the fire of Jahannum." (Ruhul Maani)

The respected Fuqaha (Jurist) commenting on this, mention the compulsion of being taught and trained in the knowledge of the Shariah on every Muslim, his wife and family. It is narrated that on the day of Qiyamah the most punished person will be him whose wife and family remained ignorant and indifferent to Islamic instruction.

For people acknowledging the sovereignty, might and providence of Allah and His beloved Prophet (may Allah's blessing and peace be upon him) blessing, kindness and compassion there is his saying; Beware! all of you are protectors and each of you will be questioned regarding his dependents (what was given in his care), man is protector of his family and will be questioned regarding his wife and children; the wife is protector of her husbands household and will be questioned regarding his wealth and children. In another Hadith it is mentioned that whoever has been made responsible over others by Allah and did not correctly fulfil this responsibility will not be able to smell the fragrance of Jannah (taken from the Mishkaat Shareef).

## 8. WARNING

In order to accomplish this responsibility men must observe much wisdom and patience and act very cautiously referring constantly to the Ulema thus preventing any excess or lack, otherwise it would result in further oppression, immodesty or misfortune wherein all goodness will be relinquished leaving only transgression, therefore the Shariah has forbidden distrust and investigation without valid cause.

To maintain this harmony, softness and the etiquette of wisdom should be constantly applied, for example, on returning from a journey the etiquette applied should be the one instructed to the Ummah by Rasulullah Sallallahu Alayhi Wasallam: "Inform your wives that they prepare for your return," as is mentioned in the Sahihain (Bukhari and Muslim) from Hadhrat Jabir (Radiallahu anhu). "We were with the Prophet, may Allah's blessing and peace be upon him, in a battle, on our return as we approached Madinah, we desired to enter the city immediately to which Rasulullah Sallallahu Alayhi Wasallam replied: 'Tarry a while (grant your wives time for preparation) till we enter at night meaning the time of Esha prayer so that they may be in readiness for your return."

From the general words of the Hadith the necessity of informing one's wife regarding one's return will be seen as a prevention from anything untoward occurring, which could cause unpleasantness to him and together with this the position of women is also observed. The pure Shariah has in all matters taken complete consideration of women. Similarly, women should be equally considerate, whenever the husband or guide wished to fulfil his duties upon her it is looked down upon, and this is not some inner feeling of

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disrespect beyond her but is definitely in her control. Therefore, whenever a responsible person fulfils his responsibility it is for the benefit of the people under him, they should not feel despondent rather thankful and glad of him, and pray for him. Children may find this difficult to comprehend but at least a pious wife's manner should be in accordance with Deen and rationale.

## 9. ON MANNERS AND WAYS TO THE EASY FULFILLMENT OF RIGHTS IN MARRIAGE.

Islam is a natural religion and its laws are best known to He who has created mankind and knows what is most beneficial for it. Therefore, every law in Islam has in its own sense, beauty and good, but because laws, like the parts of a machine, are inter connected its complete benefit can only be realised through the complete religion. Like the important part of a machine, were it to function solely its benefit would be very insignificant and minimal, similarly in our 'Aamaal (actions) we have an aspect regarding the Dunya and an aspect regarding the Akhirah and hereafter.

Therefore the result and blessings of fulfilling ones rights and its proper reward can only be attained by accepting Islam fully and completely. The acceptance of the following rules of Islam are equally necessary:

1. To correct one's belief, that is, to rectify the fundamentals of faith and accept its relevant aspects as well.
2. To adopt the practical essentials of Islam and its related facets through good actions.
3. To adopt the means of strengthening ones bond with Allah Ta'ala whereby sincerity and certainty can be attained, also making it easy for the fulfillment of ones actions and bringing truth therein.
4. When desire overcomes one regarding excessiveness and abusing the rights of ones wife then it is

necessary to strongly oppose this by conjuring the image that Allah is testing me in either following the wrong desires of the self or following the desires of Allah and His Prophet Sallallahu Alayhi Wasallam, and should I follow the former than in both the world and the hereafter will I have to carry such a heavy burden, nothing in comparison to this small desire of myself. Also addressing ones self saying "You also transgress and disobey Allah, and should He seek retribution in this world what would the result be whilst the punishment of the hereafter is ever present, on that day this insignificant abuse of her rights would take away years of accepted Salaat and Fasting etcetera to be give in turn to her, who is wronged.

And should that amount of accepted Ibaadah be absent then her sins will be given to the transgressing husband as narrated in the sahih Ahaadeeth, regarding the muflis (poor person) who despite his good deeds on account of abusing the rights of his fellow brethren will enter Jahannum, which is indeed a fearful place to go. May Allah Ta'ala show mercy unto us and grant us the guidance and perseverance to control our desires. (Aameen).

5. Despite this, were a person due to anger, ignorance or indifference, to abuse someone's material or physical right then he should repent immediately and regret his error and be remorseful, asking for Allah's Mercy, Forgiveness and Protection from such despicable acts and from the intrigues of the self. Together with this, it is equally necessary to repay whatever has been misappropriated materially and redress the occurrence of whatever physical or emotional harm there may be. For example, to disrespect, tease, swear, slander, physically assault someone whereby emo-

disrespect beyond her but is definitely in her control. Therefore, whenever a responsible person fulfils his responsibility it is for the benefit of the people under him, they should not feel despondent rather thankful and glad of him, and pray for him. Children may find this difficult to comprehend but at least a pious wife's manner should be in accordance with Deen and rationale.

## 9. ON MANNERS AND WAYS TO THE EASY FULFILLMENT OF RIGHTS IN MARRIAGE.

Islam is a natural religion and its laws are best known to He who has created mankind and knows what is most beneficial for it. Therefore, every law in Islam has in its own sense, beauty and good, but because laws, like the parts of a machine, are inter connected its complete benefit can only be realised through the complete religion. Like the important part of a machine, were it to function solely its benefit would be very insignificant and minimal, similarly in our 'Aamaal (actions) we have an aspect regarding the Dunya and an aspect regarding the Akhirah and hereafter.

Therefore the result and blessings of fulfilling ones rights and its proper reward can only be attained by accepting Islam fully and completely. The acceptance of the following rules of Islam are equally necessary:

1. To correct one's belief, that is, to rectify the fundamentals of faith and accept its relevant aspects as well.
2. To adopt the practical essentials of Islam and its related facets through good actions.
3. To adopt the means of strengthening ones bond with Allah Ta'ala whereby sincerity and certainty can be attained, also making it easy for the fulfillment of ones actions and bringing truth therein.
4. When desire overcomes one regarding excessiveness and abusing the rights of ones wife then it is

necessary to strongly oppose this by conjuring the image that Allah is testing me in either following the wrong desires of the self or following the desires of Allah and His Prophet Sallallahu Alayhi Wasallam, and should I follow the former than in both the world and the hereafter will I have to carry such a heavy burden, nothing in comparison to this small desire of myself. Also addressing ones self saying "You also transgress and disobey Allah, and should He seek retribution in this world what would the result be whilst the punishment of the hereafter is ever present, on that day this insignificant abuse of her rights would take away years of accepted Salaat and Fasting etcetra to be give in turn to her, who is wronged.

And should that amount of accepted Ibaadah be absent then her sins will be given to the transgressing husband as narrated in the sahih Ahaadeeth, regarding the muflis (poor person) who despite his good deeds on account of abusing the rights of his fellow brethren will enter Jahannum, which is indeed a fearful place to go. May Allah Ta'ala show mercy unto us and grant us the guidance and perseverance to control our desires. (Aameen).

5. Despite this, were a person due to anger, ignorance or indifference, to abuse someone's material or physical right then he should repent immediately and regret his error and be remorseful, asking for Allah's Mercy, Forgiveness and Protection from such despicable acts and from the intrigues of the self. Together with this, it is equally necessary to repay whatever has been misappropriated materially and redress the occurrence of whatever physical or emotional harm there may be. For example, to disrespect, tease, swear, slander, physically assault someone whereby emo-

tional or physical harm occurs, then it is equally necessary to seek forgiveness from the wronged person and overcome this in such a manner whereby its effect is negated. One has to fight ones desire to this extent, in order to obtain the pleasure of Allah and protect oneself from His wrath and punishment and seek pardon from the person wronged, whether it be someone younger, wife or employer. By rectifying the wrong, one would benefit otherwise the account in the hereafter will be indeed difficult and arduous, because repentance alone certainly will bring repentance in the neglect of Allah's rights like the committing of major sins as well, but in regard to the rights of our fellow brethren, we have to accompany sincere repentance with a necessary pardon from the oppressed and wronged person.

#### 10. RESPECT FOR THE PEOPLE FOLLOWING THE SUNNAH AND FEARING ALLAH.

Therefore the beloved of Allah, on whose behalf the world was created, who is a mercy unto mankind and the greatest benefactor, whose character Allah Ta'ala Himself has praised in the Quraan in the Surah Noor:

وَإِنَّكَ لَعَلَىٰ حُلُقٍ عَظِيمٍ

In this honourable Ayat it has been emphasized in various ways depicting You (Nabi Sallallahu Alayhi Wasallam) of noble character, Your Sahabah Radhiyallahu anhum (Companions) were devoted to such a degree that his smallest, discomfort caused them to forego their own comfort, despite this Rasulullah Sallallahu Alayhi Wasallam was very cautious with regard to the rights and feelings of his fellow brothers and even in his final illness, despite the

pain and discomfort, he ascended the mimbar of his Masjid and as reported by Hadhrat Fazl Ibn Abbas (Radiallahu anhu):

"I presented myself to Rasulullah Sallallahu Alayhi Wasallam and saw him in great pain with a bandage on his Mubarak head. He asked me to assist him by the shoulders into the Masjid. He sat in the mimbar and requested someone to assemble the Sahabah (Radiallahu anhum) (companions). I went out to gather them. Thereafter praising Allah he said the following: "My time of leaving you is near therefore whoever's back I have struck, he may do likewise and whoever I have dishonoured can now do the same, whoever has any demand on me can reclaim it in wealth, nor should any one be under the impression that by claiming his due from me will there be any enmity in my heart for him, because enmity is not something I have within me, understand this that I truly love the person who claims his due from me or forgives me this demand that I may go to my Lord with a clear conscience and I do not want to content myself by making this announcement once only, I will again make the announcement."

Rasulullah Sallallahu Alayhi Wasallam descended the mimbar and performed the Zuhr Salaah and immediately after the Salaat he ascended the mimbar and repeated the same announcement and according to some people repeated the same words adding: "Whoever has any right upon me should fulfil it and not be under the misconception of the worldly disgrace it would bring, for compared to the hereafter it is minimal indeed." A person stood up and claimed he was owed three dirhams by Rasulullah Sallallahu Alayhi Wasallam to which Rasulullah Sallallahu Alayhi Wasallam replied: "I do not wish to accuse you of lying nor to let you undertake any oath but would like to

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"I know the nature of this affair" He replied: "A beggar came to you one day and you asked me to give him three dirhams on your behalf to which I complied." Rasulullah Sallallahu Alayhi Wasallam told Hadhrat Fazl Ibn Abbas (Radiallahu anhu) to give the man three dirhams.

Thereafter different people requested Rasulullah Sallallahu Alayhi Wasallam to make du'aa on their behalf and mentioned their personal shortcomings to which Hadhrat Umar (Radiallahu anhu) warned "You are exposing your sins" but said: "Umar remain silent, verily the disgrace of this world is very much lesser than the disgrace of the Aakhirah." Also mentioned in this incident is that after addressing the gathering, Hadhrat Umar (Radiallahu anhu) also addressed them to which Rasulullah Sallallahu Alayhi Wasallam said: 'Umar is with me and I am with Umar, after my demise truth will remain with Umar wherever he may be.' Thereafter Rasulullah Sallallahu Alayhi Wasallam went to the home of the Siddiqah, Hadhrat Ayesha (Radiallahu anha) and similarly addressed the gathering of the women as he had addressed the men, and repeated the announcement." (taken from the abridged Shamail-e-Tirmizi.)

## 11. FINALLY AN IMPORTANT MESSAGE CONCERNING ONE MISLEADING ASPECT.

This should be remembered by both, husband and wife, that shaytaan at times deceives you into thinking that your partner lacks in the fulfillment of your rights or is committing such and such a sin therefore I too should abandon the fulfilling of his rights or commit the said sin. This notion is highly incorrect because each one of them will go separately to their graves and each one will be questioned

by Allah Ta'ala regarding their misdeeds. However, each one should keep the hereafter before ourselves and ponder about the small effort required to keep the self under control thus preparing our Aakhirah (hereafter) and protecting ourselves from the punishment and terrible afflictions of the hereafter and forever stay in comfort and ease.

If both partners are conscious of their duties then Insha Allah this world would also be Jannah, and if either one is conscious of ones duties then too, many benefits will be attained whilst maintaining contentment in the world and the opening of such roads and means for him from his troubles that he himself deemed impossible. Allah's saying is true: "*Whoever does a good deed be they male or female and are believers will be blessed in the hereafter with a pure and pleasant life and rewarded similarly for their good deeds.*"

Mufasireen, (Research Ulama) commenting on this Ayah in the tafseer of Hadhrat Abdullah Ibn Abbas (Radiallahu anhu), mention the word Hayaat (life) as denoting secular life and further add that a pure and pleasant life would mean the achievement of greater contentment and ease (taken from the commentary of the Quraan, Ruhul Ma'ani).

This lifestyle can only be attained by those who are content and pleased with whatever is granted to them by Allah and are free from greed and avarice, making it obvious that this can only be attained by the people of Imaan (faith) and those obedient unto the truth. People turning against Allah and disobeying Him cannot attain this lifestyle despite having the means and comfort; they still find difficulty and disgrace, because of greed they cannot even reach the smallest aspect of contentment. They are constantly engaged in obtaining more wealth and whenever confronted with something against their desire, they show an

immediate dislike to the power and working of Allah and experience great anxiety, sometimes resulting in suicide as is being witnessed today. This has been explicitly mentioned in the Quraanic Ayah:

وَمَنْ أَغْرِضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَنَخْشَرَةً  
يَوْمَ الْقِيَامَةِ أَغْمَى (سورة طه)

*"Whoever turn against my counsel, then for him (before the day of Qiyamah, in the world and the qabr) will be hardship and on the day of Qiyamah he will be raised from his grave in blindness."* (taken from the Hayatus Sahabah, lives of the Companions)

Thus basic knowledge of the Shariah is necessary for them (these couples) and the creating of a bond with some 'Alim with Amal (a Shaikh – a learned man who correctly applies the Shariah), the basic syllabus of 'Ilm (knowledge) the Fazail-e-Amal, Risala Taleemul Islam, the customary life of Moulana Syed Abul Hassan Ali Nadwi. Then the Beheshti Zewar should be started, remaining engaged in 'Ilm and application so that comfort ease and can be achieved in this life as well as eternal purity in the hereafter. May Allah Ta'ala grant us correct understanding and the ability to act accordingly.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذَرْيَاتِنَا قُرَّةً أَغْيُنْ وَاجْعَلْنَا  
لِلْمُتَقْبِينَ امَاماً ، وَأَنْتَ الْمُتَسْعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ  
وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ  
خُلْقِهِ سَيِّدِنَا مُحَمَّدٌ وَآلِهِ وَاصْحَابِهِ أَجْمَعِينَ  
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

May Allah forgive us. Muhammed Iqbal (presently at Montreal Canada.)



